Hon J. Story.

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

From the Missionary Herald.

PALESTINE MISSION.

(*Continued from p.* 14.)

In some of the past numbers of the Christian Register, we have given extracts from the Journal of Messrs. Parsons & Fisk, Missionaries to Palestine. The last extract brought this history down to Oct. 12, 1820. It will be recollected that they were then at the island Scio. The following description of this Island, is extracted from a letter written by them, during their residence there, to a gentleman in this town.

"The isle of Scio is separated from the continent of Asia by a channel 18 miles in width. On the north is a distinct view of the isle of Mitylene; on the east, of the shores of Asia, the city of Ichesme, near to which was destroyed the Turkish fleet; on the south east, of the isle of Samos. The length of the island, it is said, is thirty miles; the breadth, from twelve to eighteen. A high range of mountains, composed principally of limestone, runs through the whole length of the island, like the Green Mountains of Vermont. On the east side is an extensive and highly cultivated plain upon which is the principal city, Scio, a number of fine villages, and numerous summer seats of respectable merchants. The low lands are covered with fruit trees; as orange, lemon, fig, olive, pomegranate; but the mountains are barren, except now and then a small grove of pine trees.

"As to the *population* we depend upon the statements given us by the Greek bishop. They are as follows—the entire population 60,000 or 70,000; of these not less than 3000 are Turks; 800 or 900 Catholics, a few Jews, and the rest Greeks.

"In Scio, the Turks usually speak the Greek language, and sometimes marry into Greek families. Christians enjoy great liberty, and are never interrupted in their religious services.

"The Catholics have six churches, three in the city, and three in the country—one bishop, and 28 priests.

"The Greeks have 50 or 60 churches in the city, and very many, (some say 500 others 1000) in different parts of the island. There is one bishop, and 500 or 600 priests, besides monks. Only 5 or 6, out of the 600 priests ever attempt to preach the Gospel. Their duties are limited to the reading of the church service upon the Sabbath and feast days. The books used in the churches are in ancient Greek, and are read with great rapidity and indistinctness.

"The whole Bible is not found in the churches, and seldom indeed in the houses. We have seen only two Bibles, one Septuagint, and three Testaments, excepting those left by the Rev. Mr. Jowett, and the Rev. Mr. Williamson. Psalters are kept for sale, and are used in schools. There are about 100 holidays, besides the Sabbath. On these days the people assemble morning and evening, in the churches for religious service. Both in the summer and winter, the morning service is performed by candle light. Prayers are read or sung by two or three individuals, and the congregation respond, "God be merciful." The Lord's prayer, and the Creed are repeated at every season of worship.

"The college in this city was established in its present form and government about five years since, when Mr. Bambas, the principal instructer, took the charge of the institution. There are at present 700 or 800 students—14 Instructors—one Professor of Chemistry and Rhetoric, one of Mathematics; one of Theology, Geometry, &c. one of the Turkish language, one of the Latin and French, and nine teachers of the ancient and modern Greek. A considerable proportion of the scholars are young, and are instructed in the first principles of grammar; the higher classes are required to study Plutarch, Xenophon, Demosthenes, Plato, Herodotus, Pindar, and the Iliad.

"The four first days of the week, lectures are delivered in Chemistry, Rhetoric, and History. There is a good chemical laboratory, and a printing press obtained the last year from Europe. The *funds* of the College are obtained in part from the Greek community, and in part by private donations. A gentleman in Russia has recently given 20,000 or 30,000 dollars to this seminary. Tuition is given *gratis* to all the students. On Friday the first class are instructed in the "Holy Catechism," and twice in a week the second class have lessons from the Acts of the Apostles, and from Ethics. This term, lessons have been given to 30 or 40 students from the English work called, "*The Young Minister's Companion.*" The Professor gives a translation of it in Greek, and requires each student to write as he speaks it."

On the 23d of Oct. Messrs. P. & F. left Scio for Smyrna. Soon after their arrival at Smyrna, they set out on a short tour in Asia Minor. The following are extracts from their journal.

"Nov. 1. Left Smyrna for Menimen. We took with us Martino, (the man who lived with us in Scio) to provide food and interpret for us. We had previously agreed with Sirkish an Armenian, to furnish horses, and go as our guide. He provides one horse for our baggage, one for Martino, and two for us. He takes a servant to assist him in the care of the horses, so that we are in all, five men with six horses. He defrays all expences for himself, his servant, and his horses, and we pay him 37 1-2 piastres ($5) a day. We carry a trunk, and two large sacks, filled with Testaments, tracts, clothes, &c.

We took a circuitous course around the east end of the Gulf of Smyrna, left Bournabat on the right, passed along the northeastern shores of the gulf, having on our right broken mountains, apparently of granite.

At half past twelve stopped for dinner, at a Turkish coffee house. It was built of mud and small stones; and was about 10 feet square and 10 high. The roof was of pine bushes. The ground served for a floor. The front was entirely open to the road. The furniture consisted of a sofa, pipes and coffee cups. The Turkish landlord sat on the sofa, with a pipe in his hand and sword and pistols behind him. He invited us to sit down with him, and a young Arab slave brought us sweet meats and coffee. After eating of food, which we carried with us, we obtained a watermelon of the Turk, paid 30 cents, and resumed our journed. At half past three reached the village Menimen. Our road all day was level, passing over a rich plain, having the sea at no great distance on our left, and a range of barren mountains on our right. Met with many camels on the road, and saw some flocks of sheep and herds of cattle, feeding on the plains.

Description of Menimen.

At Menimen put up at the house of an Armenian. After resting a few moments, went out to visit the Greek priests and schools. The first school, which we found, was in a room adjoining the Greek church, and consists of 25 boys. A second school consists of 10, and a third of 5 scholars. There are five Greek priests belonging to the church. We shewed the priests a Romaic Testament. They told us they had one like it, and we then spoke of reserving this for some other place; but when they told us, that five priests and 1000 people had only one, and earnestly requested this, we gave it to them.

The town is situated on the south side of the plains, through which the Hermus runs: it is about 20 miles from Smyrna, a little W. of N. The houses of Menimen are small and low, generally 8 or 10 feet high, built of mud, or of small stones and mud, with flat roofs. The public buildings are 7 mosques with minarets, (or steeples,) one Greek church, one Armenian church, and several Turkish baths. The population is estimated at 2,000; 60 of them Armenians, the rest half Greeks and half Turks.

In the evening three or four Armenians came to our lodgings, and spent some time in conversation. They say, that they have no books, except such as belong to the church; and these they cannot understand, because the style is so ancient. We showed them a testament printed in the Turkish language, with the Armenian letters. One young man read in it, and seemed highly delighted.

Journey from Menimen to Haivali.

Nov. 2, at 7 o'clock commenced our journey. In three quarters of an hour, crossed the Hermus. It is now about 6 or 8 rods wide, and not above three feet deep, but sometimes, in rainy seasons, it swells into a torrent. Passed in sight of 10 small villages, one of which has a minaret. At 12 stopped at a Greek tavern. It was a small mud house, without a floor, and almost without furniture. Dined on food which we carried with us. Left 24 tracts for a Greek school in the vicinity, which we had not time to visit. At half past four we saw, on our left hand near the road, the ruins of a town, which, we concluded, must have been the ancient Myrina. The place is near the sea shore, at the head of a gulf. Strabo speaks of Myrina as situated here, or not far distant; and some maps insert the name in this place. Many pillars of granite 8 or 10 feet long, and a foot and a half thick, and some fragments of marble, were scattered on the ground. Among them was a large statue of white marble. The arms and part of the head are gone. The body is about six feet long and three thick.

At sunset crossed the Caicus. It was about as large as the Hermus, and is now sometimes called the Rindicus.

At 6 we came to an old khan, now deserted, on account of the place being unhealthy. It is nine and a half hours north from Menimen, Like other khans, it is a quadrangular building, with a large open square in the centre. The best room we could find had been accessible to cattle, and had neither floor nor furniture; but we could hear of no better lodging place in the vicinity, and we had already been riding three hours in a heavy rain. We begin to understand what Henry Martyn meant, when he spoke of lodging in a stable. We found 3 or four Greeks about the khan; but all of them very stupid and unable to read, and either unable or unwilling to do much for our comfort.

Friday, Nov. 3. Resumed our journey at 7; road level and good. At nine our attention was arrested by a smoke arising from a small pond of water in a marsh meadow. We left our attendants, and went to examine it. The pond was about three rods in diameter, and the water near the centre, boiled in several places. At the edge it was as hot as the hand could bear without pain. The vapor was strongly impregnated with sulphur.

At 10 we fell into the road which leads from Pergamos to Haivali; 5 hours from P. and 7 from H.

At 12 we stopped at a new Greek khan. Saw several carts, the first we have seen in Asia. In Scio and in Smyrna all burdens are carried by men, or by beasts of burden, on their backs. At 2 we set out again. A heavy rain soon commenced and continued till night. At 4, we passed a small Turkish village with two mosques; and then rode for some miles through a complete orchard of olive trees from which immense quantities of oil are made, and exported from Haivali. After leaving this place we found our way mountainous and stony. Entered Haivali at 7; that is, in 25 hours, or about 75 miles from Smyrna. With some difficulty we found our way to a tavern; and after much delay and perplexity, obtained the use of a small apartment. A wooden platform covered one half of it, and this served us for chairs, table, and bed.

[*To be continued.*]

Answer to the question, "Why are you a Christian?"

(Concluded from p. 25.)

With such force, do these arguments operate on my understanding, that I feel an increasing confidence in my principles as a Christian. The more I examine the evidences of my religion, the more am I convinced, that it will not be overthrown by the weapons usually employed against it. The foundation which supports it, is not to be weakened by the shafts of wit, or blown down by the breath of ridicule. I am sensible, that there is no subject which may not be placed in a ludicrous point of light; as there is no character which may not be vilified. Religion, patriotism, chastity, and almost every moral and social virtue, have, in their turn, been so exposed as to invite contempt. Soame Jenyns has discharged all his wit upon *the rights of man*, and the leading principles of a free government. If ridicule were the test of truth, his book would be unanswerable. But though it abounds with wit, it contains not one argument. And for this reason, the cause of civil freedom has suffered no injury from such an assailant. Though republican principles be the butt of his ridicule, yet they command the highest respect, wherever they are seriously examined. And the same observation may be applied to the subject of religion.

To overthrow the faith of one, who has studied its evidence, arguments must be employed, and not the false colourings of wit. Facts must be fairly and clearly disproved. Otherwise, the Christian will retain his reverence for religion; and though ashamed of the disingenuity of an opposer, he will not be ashamed of the gospel.

But from the wit exerted upon Christianity, I proceed to more sober objections. And I must say, that however plausible they may seem at first, they do not, by any means, invalidate its evidence. Many of them are impertinent; because they are levelled, not against the Christian religion, but against its corruptions. And many more are sufficiently answered by an appeal to the constitution of nature; and the degree of evidence upon which we act in general concerns. Some objections, if admitted, would overthrow the credit of all history. And others, when pursued to their just consequences, would not only subvert the religion of Christ, but would bury natural religion in its ruins.

In vain then, are objections of this kind urged against Christianity. In vain am I reminded, that the gospel was first preached to the multitude: and not to the learned and wise. I know that there is as much fairness of mind in the former, as in the latter; and, in regard to matters of fact, that they are as competent judges. In vain am I called to reflect, that false pretences to inspiration, and lying wonders, have, in all ages, been employed for political purposes. The fact I do not dispute; but I deny the conclusion. Falsehoods are daily uttered; but does it follow, that the truth is never spoken? Because many counterfeits are in circulation, is there no unadulterated coin? As I have before had occasion to observe, the various arts of religious imposition take their origin from real miracles, and a real inspiration. In vain am I told, that the Christian system is not universal; and of consequence, cannot proceed from the common parent of mankind. I know that reason is imparted in various degrees; that the means of improvement, civil liberty, and all the outward blessings of life, are bestowed in different measures on different objects: and yet, I am persuaded, that they all come from God. In vain is my attention called to the angry disputes of Christians, respecting the doctrines of the gospel. I am convinced, that such is the weakness of the human mind, disputes may arise on any subject. I hear men dispute on the principles of government, the rights of citizens, and the nature and extent of civil liberty; and yet, I doubt not, that these rights, and this liberty, have a real foundation; and that the end of government is their security. Why then, should the disputes of Christians discredit the gospel? In vain is my faith insulted with the mortifying insinuation, that professors do not exemplify the virtues of their religion; that their principles and practice are often at variance. I am sensible, that Christians are rational agents; and that the influence of their religion is not compulsory, but moral. Why then, should I be more surprised that the gospel should be occasionally disregarded, than that the dictates of conscience, or the laws written on the heart, should not always maintain their authority? In vain will any urge, to the prejudice of Christianity, the ambition of a priesthood; and the various steps, by which the ministers of religion ascended from the condition of instructers, to that of oppressors. The gospel, I am certain, gives no countenance to such abuses. So far from it, spiritual pride and spiritual tyranny, are objects of its execration. I might go on to enumerate other popular objections against the system; but he who has formed his ideas of Christianity from the writings of the apostles and evangelists, will be certain that its credit is not injured by them.

As there is not any subject, which may not be turned into ridicule, neither is there any historical fact, against which many plausible objections, may not be raised. Considering his power, influence, and popularity, the destruction of Cesar, by the Roman senators, may be opposed with great ingenuity; and many arguments may be brought to fix a supposition on this part of ancient history. The execution of Charles the first, and the triumphs of Cromwell, are likewise articles, which a logician might assail with many objections. And if a sceptic were so disposed, how easily might he refute (as the term is sometimes understood) the American history of independence? He might contrast the naval and military strength, the riches, and the population of Britain, with the poverty and weakness of the colonies:—he might also expatiate on the different principles, habits, interfering interests, and jealousies of the colonists;—and subjoining the fears of some, and the strong attachment of others to their political parent, he might, from the whole, show the incredibility of our revolution. Still, the glorious fact is a refutation of such reasonings. And I must observe, that in regard to historical relations, the testimony of one credible witness will outweigh millions of such objections, as a fruitful imagination may easily invent.

This conviction never fails to accompany me, when I repair to the sacred oracles. In the New Testament, I find a detail of instructions given, of wonders performed, and of futurities revealed. I am also entertained with a particular account of the sufferings, death, resurrection, and ascension of Jesus Christ. Other astonishing events are likewise, as circumstantially related. And the history concerning these things appears to be as fairly written; and to carry with it as substantial proofs of its authenticity, as any history which has gained credit in the world. Do any ask, why I believe the antiquity of the Christian records? I answer, for the same reason that I believe the antiquity of Virgil's Poems, Cesar's Commentaries, or Sallust's Narrations: and that is, the concurring testimony of all intervening ages. Do any ask, why I believe, that the several books were written by the persons whose names they bear? I answer, for the same reason that I believe the Georgics to be the production of Virgil;—Jerusalem Delivered, that of Tasso;—Paradise Lost, that of Milton;—an Essay upon the subject of Miracles, to be the work of Hume;—and a Refutation of that Essay, the performance of Campbell. Do any inquire, whether the sacred pages have not been greatly corrupted? I answer, they have not been greatly corrupted; as appears by a collation of the earliest manuscripts, and an appeal to the earliest versions, and ancient fathers. So many corroborating circumstances plead in favour of the gospel, that I must either distrust all records; or continue to admit the authenticity of those, which display the duty and hopes of a Christian.

To conclude: the religion of Jesus Christ does not decline a fair examination. It consents to meet opposition; but, in the character of its opponent, it requires certain qualifications, which have not always appeared in the contest. It requires a large acquaintance with the system itself, an acquaintance formed, not through the medium of human creeds, but by a direct application to the evangelic records. And it requires an extensive knowledge of the peculiar language, in which those records were originally composed, of the various readings grounded on different manuscripts, of Heathen and Jewish testimonies, of the customs and moral state of those countries where Christianity was first published, of the concessions and objections of the earliest unbelievers, and of the general history of the church. Thus furnished, several have attacked this religion; but the contest has generally terminated in their conviction. I know many instances, where men have opened the history of Christ with the disrespect of unbelievers; and closed it with the reverence of Christians.

The prevailing sentiments of Americans will be naturally on the side of that religion, which has been the subject of this work. Its influence in the first settlement of the country, will not be soon effaced from their minds. Their political principles will inspire a reverence for a system, which admits of no respect of persons; but enjoins the same duties on all; and opens to all, the same prospects of glory, honour, and immortality. Its benevolent tendency, conspiring with its evidence, must ensure to it a fair examination. And those, who thus examine, even if they remain unconvinced, will consent, that others should cultivate its temper; and follow its rules. They will not be displeased at seeing the virtue of their

neighbours, directed and invigorated by Christian principles. And though they may not see fit to adopt their language, yet they will impute no uncommon weakness, credulity, or fanaticism to those who say with the apostle, "LORD TO WHOM SHALL WE GO? THOU HAST THE WORDS OF ETERNAL LIFE."

CHRISTIAN REGISTER.

FRIDAY EVENING, OCTOBER 5, 1821.

American Education Society.

On Wednesday P. M. at 4 o'clock, a meeting was holden at the hall of the Marlborough Hotel, at which the annual report of the Trustees of the *American Education Society* was read, and a number of addresses made for the purpose of calling the attention of those interested in the success of the Society, to the "alarming" decrease of the yearly subscriptions to the funds of the Society.

It was stated that in 1819 the amount of money received by the Treasurer was about 18,000 dollars,—that the year following, the receipts fell short of this amount by 4,000 dollars, and that this year they have continued to decrease, being 2,000 dollars less than the year before.

In alluding to the causes of this decrease of the yearly receipts, it was stated, that though other education societies had been established, yet the diminution of the funds was not to be attributed to this circumstance, for the patrons of these new societies had never been contributors to the funds of the American Education Society;—the cause was within themselves;—it was to be attributed, amongst other circumstances, to the apathy and coldness that existed in their own body.

That the smallness of the late contributions to the funds of the Society, may have been owing, in some degree, to the causes above-stated, viz. to coldness and indifference, we can easily imagine. By repeated urgent appeals to the charitable feelings, these feelings are liable to become blunted; and though by artificial excitements we may for a time swell the amount of charity, yet the final result of all such expedients, will undoubtedly be the defeat of our own purposes.

But in relation to other causes of the diminution of the funds, we wish to inquire, whether it is true, as was suggested, that this diminution is *not* to be attributed in any degree to the formation of other societies, or to the falling off of those who were formerly members and patrons of the American Education Society? We would be far from intimating any thing unfavourable to the Society, while conducted upon the broad and catholic principles upon which it was at first instituted: we should think ourselves honoured in becoming the humble instruments of promoting the objects of such a society. But, we cannot but ask, whether it *is now* conducted upon these principles? Is the venerable Dr. Pearson, who we are told, may be properly called the founder of the society, and who sedulously aimed, to have its operations conducted upon the truly enlarged and noble principle, of receiving as its beneficiaries pious youth generally, without any reference to their particular differences of theological opinion,—is he, we would inquire, now a member and patron of the Society? Or has he not withdrawn his name and patronage? And has he not done it on account of what he deemed an exclusive and sectarian manner of conducting its operations?

We are aware that the society professes to act upon catholic principles, and to admit as its beneficiaries pious young men of all persuasions. But we would inquire how much is meant by these professions of Catholicism; and how far this liberality does in reality extend? Does it mean any thing more, than that their charity will be extended to young men of *particular religious sentiments* amongst all *denominations?* Is it a catholicism which overlooks any other differences of opinion, than such as relate to the administration of the ordinances, and to church government? Would the society admit as beneficiaries, pious young men from amongst the Wesleyan Methodists or the free-will Baptists? Would they admit a pious young man who was an Unitarian? Notwithstanding all the uncharitableness there is in the world, we cannot believe that any are so uncandid as to assume the principle, that there are no such young men. Let it be once ascertained that such have never been discouraged or thwarted in their applications for this charity,—that they have been, and will be received as beneficiaries, and we feel confident, that liberal Christians generally would join heart and hand, in promoting the objects and interests of the society.

But if the statements which we have received relative to this subject, from the most respectable sources, be correct, we think it should be no longer pretended that the operations of the society are conducted upon catholic principles.

Liberal Christians have for years contributed to the funds of this society, as also to many other charitable institutions, without having the credit of it, and when they knew that their contributions would frequently be applied in a manner different from their wishes. They have now, we believe, generally withdrawn their patronage from the American Education Society, from the belief, that the funds of the society, are not now appropriated according to those impartial and catholic principles, upon which it was professedly established. How far the diminution of the funds should be attributed to this loss of the patronage of liberal Christians we pretend not to say; but from what we know of the general forwardness of this class of the community, particularly in this town and vicinity, in giving countenance to all benevolent institutions, we cannot but think that their patronage, to speak in modest terms,—has formerly had some little influence in swelling the amount of the funds of this Society.

For the Christian Register.

MR. EDITOR,—The following affecting incident is related in the little book called the "Tale of a Box" of which you gave a notice in your last paper. It is adduced by the writer to show, that however cold and backward men have become, in patronizing certain charitable institutions,—it is not so much owing to a want of good feelings in the community, as it is to the doubtful character and utility of these institutions, and to a conviction in the public mind, that charity, has too often of late been employed, for the unworthy purpose of popularity, and to promote the ambitious views of a sect.

After mentioning some instances in which the charitable feelings of particular communities had become in a degree callous by undue excitements, or by being frequently directed to objects which upon mature reflection they did not approve,—he proceeds to say, "Amidst all this luke-warmness, this perversion of charity, this art and effort at excitement, some real revelations, of this daughter of heaven, do occasionally cheer us.

"There is one circumstance in particular, which took place among us, which I cannot pass over in silence. A respectable man of middle age, in our congregation, had, with the most persevering industry and economy, scraped together and preserved a little property. A house and pleasant garden was all he could call his own. An interesting and affectionate wife, with three healthy and smiling children, constituted his worldly comfort. Indispensable business on a certain time, called this man from home; and his little flock, lost for a season, the guardian care of a husband and parent, whose watchful vigilance, had hitherto secured them from the ills and casualties of life. In an evil hour, during the good man's absence, the carelessness of a domestic, conflagrated his dwelling, and the wife with a new-born infant perished in the flames. The unhappy husband returned just in time to witness their smoking ashes.—But alas! his brain was touched at the sight. One exclamation of mental agony, alone escaped him; and he ever after viewed the scene with the unsettled, and unmeaning look of insanity. It was in vain that they told him of the comforts he might yet enjoy, and of the children, that God had left him. For although he would listen with apparent attention, to such attempts of his friends to console and bring him back to reason, yet the loud laugh, or incoherent answer that usually followed, showed to all, his utter incapacity for reason or reflection. The sight of his children he ever avoided with the most anxious solicitude. When forced into their presence, a fearful wildness and trembling would seize upon him; he would scowl, stamp and gibber, as if to reproach them for surviving his blasted hopes.

At length, all the efforts of pity and friendship were exhausted, and the miserable man, no longer persecuted by their officious kindness, was left to himself.—His inoffensive behaviour, secured him from imprisonment; and he ranged whither soever he would. To the scene of his calamity, he constantly resorted. His weary nights knew but little or no rest, and his days were spent in gathering into an heap, in the midst of his burnt dwelling, every particle of ashes, which once composed the body of her his soul loved; and in conversation with her image, which his busy fancy ever placed before him. At length, exhausted nature gave way under the burden that oppressed her; and they found him stretched lifeless on the black heap, which his affectionate, and faithful diligence had collected.

The little orphans, were without shelter, and what was worse, they had lost both the natural guardians of their youth and innocence. They were objects of charity, and they received it. When the contribution was made, it was after the Sunday-service. We had no sermon on the occasion, no studied address to the feelings. It was merely named from the pulpit, that, after the evening service, a collection would be made for the children of our late unfortunate brother and sister. The congregation needed no more. The circumstances were engraven on their memories, as with a pen of iron; and such was the solemn silence during the collection, that the slightest movement was perceptible throughout the house.

It appeared, as if the feelings of the asssembly were not of this world, and that nothing which pertained to it, should mingle with them. The result is easily told; a most liberal sum was contributed, and the deacons of the church, to satisfy the benevolent concern of the congregation, gave bonds for the faithful discharge of their trust in appropriating the money.

O holy truth and nature! thou dost seldom plead in vain! Thy eloquence, is understood and felt by all, and thy cause needs no set phrase of speech, or artificial excitement. And ye leaders and teachers of men! take care how ye sport and trifle with their feelings; arouse them not, unless you are sure of giving them a proper direction. Especially, do not for slight reasons, or unnecessary occasions, tamper with charity, or divert her current from those channels, in which God has designed them to flow."

To the Editor of the Christian Register,

MR. EDITOR—I wish to inquire through the medium of your paper, whether it is true *generally*,—as was declared on Wednesday afternoon, by a gentleman who addressed the Education Society,—that in cases of the conversion of Jews to christianity, they do "acknowledge Jesus Christ as their Lord and their GOD?" I doubt not that in many individual cases it may be true, that converted Jews are made to think they believe in the Godhood of Jesus Christ. But I am constrained to inquire whether this is not confined to the less informed part of the Jewish converts, who cannot be supposed yet to know much more of christianity than its grand outlines, and who therefore receive their faith respecting the disputed points in the christian theology upon trust? In other words, whether amongst the Jewish converts there are many well-instructed christian theologians—men that understand thoroughly the history of the different doctrines charged upon Christianity,—who really believe that Jesus Christ, who calls himself the Son of God, is the very God whose son he calls himself?

I wish furthermore to ask, whether there is any man that has had the means of knowing facts relative to the subject, who can conscientiously and truly deny, that the doctrine of the *trinity* is at present one of the most important obstacles to the conversion of the Jews?

If my views on this subject are erroneous, I should be glad to have them rectified by any gentleman conversant with the subject.

Yours, PHILO-JUDAICUS.

For the Christian Register.

SOCRATES AND ST. PAUL.

MR. EDITOR,—Professor EVERETT, in his admirable *Lecture on Athens* delivered 20th ult. (to aid in the erection of a building for the reception of the Panorama of Athens, presented to Harvard University by Mr. Lyman,) described Areopagus or *Mars Hill*. He said this eminence was now about fifteen feet high; that on it was formerly held the court of Areopagites, which had cognizance of offences committed against the gods; that for this reason St. Paul was carried before this tribunal. He said there was a platform on the brow of the hill, whereon the judges sat, in the open air, the audience being on the ground below. He took occasion to say that Bishop SHERLOCK had finely contrasted the appearance of Socrates and St. Paul at that court of judicature, when arraigned for the same offence, showing the superiority of the apostle over the philosopher. I send you the extract so pertinently referred to. It is found in Vol. I. Discourse 4, of Thomas Sherlock, D. D. Lord Bishop of London. The text is 1 Cor. 1 Chap. 21 verse, "For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

"We have an account of the speculative opinions of many of the wise men of Greece preserved to us in authors of great credit; but of their practice and personal behaviour in life, little is said; which makes it hard to judge how far their own practice and conduct was influenced by their opinions, or how consistent they were in pursuing the consequences of their own doctrines. The case might have been the same with Socrates, had not a very particular circumstance put him under a necessity of explaining his conduct and practice with respect to the religion of his country. He had talked so freely of the heathen deities, and the ridiculous stories told of them, that he fell under a suspicion of despising the Gods of his country, and of teaching the youth of Athens to despise their altars and their worship. Upon this accusation he is summoned before the great court of the Areopagites; and happily the apology he made for himself is preserved to us by two of the ablest of his scholars, and the best writers of antiquity, Plato and Xenophon: and from both their accounts it appears, that Socrates maintained and asserted before his judges, that he worshiped the gods of his country, and that he sacrificed in private and in public upon the allowed altars, and according to the rites and customs of the city. After this public confession, so authentically reported by two so able hands, there can be no doubt of his case. He was an idolater, and had not, by his great knowledge and ability in reasoning, delivered himself from the practice of the superstition of his country. You see how far the wisdom of the world could go: Give me leave to shew you what the foolishness of preaching could do in the very same case.

"St. Paul was in the same case: he was accused in the same city of Athens of the same crime, that he was a setter-forth of strange Gods; and before the same great court of Areopagites he made his apology, which is likewise preserved to us by St. Luke in the seventeenth chapter of the Acts. We have then the greatest and the ablest among the wise men of Greece, and an apostle of Christ, in the same circumstances. You have heard the philosopher's defence, That he worshipped the gods of his country, and as his country worshipped them. Hear now the Apostle: "Ye men of Athens" says he, "I perceive that in all things ye are too superstitious: for, as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you: God that made the world, and all things therein,—this God," he tells them, "is not worshipped with men's hands, as though he needeth any thing:—Nor was the Godhead like unto gold, or silver, or stone, graven by art and man's device." He then calls upon them, in the name of this great God, to repent of their superstition and idolatry, which God would no longer bear: "because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Which of these two now was a preacher of true Religion? Let those who value human reason at the highest rate determine the point.

For the Christian Register.

JOSEPH LATHROP, D. D.

LATE OF WEST-SPRINGFIELD.

This eminent divine was known personally to but few persons in this vicinity. He laboured in the vineyard where his master had placed him, perseveringly and unostentatiously, not seeking notoriety or renown,

'Nor e'er had chang'd, nor wish'd to change, his place.'

The occasional sermons which were occasionally put forth from the press, at the urgent solicitation of the hearers; the good report borne of him by the distinguished strangers who accidentally heard him preach; and the singular dignity and weight of his opinions and character which were gradually diffused from his neighbourhood, first brought Dr. Lathrop into public notice. His printed discourses gained him popularity, and spread his name. At length volumes of sermons were sent abroad, and the author stood high in public estimation as a learned, sound and able divine. Whether as a theological writer, as a member of ecclesiastical councils, as a citizen or a pastor, Dr. Lathrop was universally venerated. He had the singular felicity of being reverenced and esteemed by persons who differed, as well as by those who agreed with him in religious opinions. It was not, however, any skilful accommodation to those who disagreed with him in sentiment, or any subserviency to their views that gained him this general applause. If then it is asked, how it was that a man faithful to his own opinions attracted the respect and confidence of those who differed from him, it may be stated, that Dr. Lathrop was a preacher of the gospel rather than the champion of a party; that in imitation of the apostle, he loved all who love the Lord Jesus Christ in sincerity and truth; that he sought to *win* men into the christian sheepfold; that he discouraged all fanaticism, bigotry, and evil speaking; that he had rational views of religion and human nature, whilst he adhered to the faith of his youth, which was calvinism; that he was a preacher of practical godliness, in which all real christians are agreed. These were the causes of his securing and maintaining general esteem and popularity; of his sermons being in the libraries of the calvinist and unitarian; of his name being held in honour by christians of all denominations. He stood not alone, for similar divines survive, the objects of confidence and veneration with conflicting sects; who can be appealed to by all parties, whose charity is boundless, who can pray with and preach for opponents in sentiment; and who often stand in the breach when the violence of party is rushing to devastate the fair portion of God's heritage.

Such was Dr. Lathrop. He is gathered to his fathers. A posthumous volume of sermons has just issued from the press, to which is prefixed a sketch of the author's life, written in part by himself, and concluded by a survivor. The life is highly characteristic and interesting. It exhibits Dr. Lathrop as a man of great prudence, sagacity, and correctness of principle; as moderate, consistent, catholic and rational in all his views and conduct. The volume contains sermons on various practical subjects, being, like those that preceded, perspicuous in arrangement, ingenious in method, happy in illustration. His selection of texts was always felicitous, his quotations from scripture highly apposite, like "apples of gold in pictures of silver." We recommend this volume to the christian community with unqualified approbation. By this we do not mean that there is no expression or notion contained in it to which a reasonable man may not object; but we recommend it as a whole, fully believing that our readers will concur with us as to its general merits, and read it with delight and profit. In addition to the chaste style, the clear arrangement, the forcible argument, the persuasive eloquence, of this author's productions, they come recommended by the virtuous and praiseworthy example of a man who thro' a long life lived in the esteem and respect of his fellow men; one also whose talents and piety entitle him to be considered among the first class of American divines. S. A.

A very appropriate and striking illustration of the catholicism of the venerable and excellent man who was the subject of the above notice, is found in the following "*Protest*" written by him several years since. It was handed us in manuscript, by an acquaintance and warm admirer of Dr. Lathrop.

PROTEST.

The General Association in Connecticut have recommended to their brethren in the ministry, (and consequently resolved for themselves) "to hold no communion, and form no exchanges in *ministerial* duties with preachers who openly deny the Divinity and personality of our Lord and Saviour Jesus Christ.

The sentiment here condemned is allowed to be a dangerous error. But, before we adopt the above recommendation, we may reasonably demand an answer to the folllowing questions.

1. May we exchange with Universalists, Fatalists, Baptists, Methodists, or Immoralists? Why ought not the recommendation if given at all, to be more general? Does not the proscription of one character imply a toleration of all others?

2. What evidence are we to require that a preacher does openly deny this particular doctrine?—Must there be a personal knowledge? this can rarely occur, or can occur to but few; consequently the recommendation can be of no general use. If I have such knowledge, how far am I justified in reporting it, without instituting a regular process? Is bare report sufficient for my spreading a slander?—Against an *Elder* mere report is never to be received, and therefore may not be circulated, and cannot be acted upon in our official relations. Must there then be a *conviction* before a regular tribunal on an accusation supported by two or three witnesses? If so the recommendation is futile; for none pretend to hold communion with a minister regularly deposed.

3. If there be an ill report of our brother, ought we not as *Christians* and as *ministers* to confer with him privately, before we reject him openly? And if we find the report true, should we not seek to reclaim him before we attempt to destroy him?

4. If a brother be convicted of heresy, and even condemned by an avowal of heresy, ought there not to be a first and second admonition to recover him, before we proceed to reject him? This is the Apostle's express injunction in cases of this nature, and should we not regard it?

5. If we refuse to hold communion with a brother for supposed heresy or immorality, must we not aim at the public good? and must we not openly declare the *reason* of our conduct for a warning to others, that no people may hear him, and no ministers have fellowship with him? "Them who sin, rebuke *before all*, that others may fear." If we will not exchange with such a minister, it must be because we think he ought not to be treated as a minister, neither allowed to preach, nor heard if he does preach.

6. If we thus reject openly a minister, do we not *assume* an authority to *depose* him from office, and to depose him in a *summary way* without a trial? By this act we tell *our own* people, we tell his people, we tell *all* people, that they ought not to attend on his ministry. For if he is not a fit person for *our* people to hear, he is not a fit person for *any* people to hear. Our act, therefore, must be a real *deposition*, as far as our influence can extend; and we mean, if we mean any thing, that our influence shall extend as far as possible.

7. On this ground will any minister be safe? Who is there that has no enemies? Let three or four influential individuals in a parish unite their influence and their malice to destroy their minister. They fabricate a report that he is a *Socinian*, or an *Arian*, or *lewd*, or *intemperate*. They throw it into circulation. Some will believe it; and some who do not believe it, will aid the circulation of it. It reaches *our* ears. We refuse to exchange with him. We are asked the reason. We must give some answer. We say, we have heard such an ill report of him. We believe it to be true. We thus give it the sanction of our credence and influence. We thus practically and verbally tell his people that they ought not to hear him any more. In compliance with our advice and example they withdraw from his ministry. Thus the good man is "ipso facto" deposed without a trial.

No rule of conduct ought to be adopted which may as well operate to the destruction of a good man, as to the eviction of a bad man. Hence the rule recommended by the General Association must be dangerous and detestable.

8. If we will not exchange with a minister of the above description, will we exchange with those who do exchange with him? Must not these be *suspicious* persons? or at least may they not be *suspected* of being *suspicious?* Or will we have fellowship with the *church*, or with any members of the church which retains him? May they not all be *suspected?* Where does the business end? Will not such a method of procedure throw churches into confusion? Will it not interrupt all ministerial harmony?

Ministerial exchanges are matters of ministerial prudence; and we all know that, with respect to matters of mere prudence and experience, no particular fixed rules can possibly be prescribed; for the prudence and imprudence of an act always depends on existing circumstances; and circumstances are variable. The same action which might be proper and justifiable under certain circumstances, would be improper and faulty under others. In matters of this kind every man must judge for himself.

To hold ministerial communion with a man who has been deposed from office by a fair, open and regular trial, would be irregular: it would be an infraction on ecclesiastical order. But until a minister is regularly deposed, he is "rectus in Ecclesia," he is in good ecclesiastical standing, and any minister may have fellowship with him without exposing himself to a charge of irregularity. Whether it be *prudent* to exchange with him or not, is another question; and on this every minister must judge for himself. And for any number of ministers to control this natural right is an assumption which can on no principle be justified. If on principles of prudence I decline to exchange with my neigbour, it should be done with such delicacy as not to expose him to public censure or reproach, or anticipate any future judgment of the church; or place him under any unnecessary disadvantages in case of a trial.

A number of ministers convened may confer on the expediency of making exchanges with such or such a person, of such or such description. They may express their sentiments with the same freedom on this as on other subjects.—But whatever agreement they make, this agreement should not be matter of record in an Associated body; much less matter of publication, as if it were to be a standing rule. It should not be considered as binding on any but *themselves*, nor on themselves any longer than they see reasons to adhere to it. For it is merely a *prudential* agreement; and a deviation from it in any of their own number or in any others, should never be matter of complaint, or occasion of disquietude in those who still retain it. For Christian prudence may dictate a different conduct in different persons, and in the same persons at different times.

JOSEPH LATHROP.

EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of the Evangelical Missionary Society was holden in Boston on Tuesday last. The Trustees met at Concert-Hall at 12 o'clock. At 3 o'clock, the members of the Society assembled at the same place for the transaction of business, after which they proceeded to the church in Brattle-Street, where an interesting discourse was delivered by the Rev. JAMES KENDALL, of Plymouth. At the close of the public services, a liberal collection was made in aid of the funds.

CATTLE SHOWS, &c.

We are informed that the Worcester Cattle Show was well attended on Thursday, by the Yeomanry of that fertile county, and by many visitors from the vicinity, and this town. The day was fine, and the exhibitions, we learn, gave high satisfaction.

Brighton—Preparations for the Exhibitions at this Emporium on Wednesday and Thursday of next week, are in due forwardness. Splendid as the exhibitions of the Parent Agricultural Society at this place have been, there is a prospect, that they will not suffer a diminution, either in number or utility, this year.

Middlesex.—The Middlesex Cattle Show and Exhibition of Manufactures, takes place this day at *Concord.* —There will be a procession, and an address by RUFUS HOSMER, Esq.

HARVARD COLLEGE GRADUATES.

From the triennial catalogue of this ancient seat of learning, just published, it appears that 4972 persons have received its honors; that 4622 have proceeded Bachelor of Arts. Of the last number, 2880 are numbered with the dead; 1225 were ministers of the Gospel, of whom 307 are still living. The oldest living graduate is the venerable Edward A Holyoke, M. D. L. L. D. who received his first degree in 1746—75 years ago, and is still living, active in his profession, and one of the most distinguished physicians in the United States. Of the six next classes who succeeded him, there is not one living. Of the class of 1753, there is but one; of 1754, none; of 1755, two, President Adams and Judge Sewall; of 1756, three, one of whom is our respected and venerable townsman, the Hon. Timothy Walker, who is now the sixth living graduate on the Catalogue.—*Concord (N.H.) Observer.*

MECHANIC CELEBRATION.

The *Massachusetts Charitable Mechanic Association* celebrated their Triennial Festival yesterday. The Society assembled at Concert-Hall in the forenoon, and elected their Officers for the ensuing year. The Members then went in Procession to the Church in Hollis-Street, where Religious Services were performed by the Rev. Mr. PIERPONT, and an Address was delivered by Mr. THOMAS WELLS. The Association, with a number of distinguished guests, (among whom were His Excellency the Governor and His Honor the Lieutenant-Governor,) then proceeded to Faneuil-Hall, and partook of a sumptuous dinner.

JOHN COTTON, Esq. is chosen President for the current year, vice BENJAMIN RUSSELL, Esq. who declined a re-election, and Mr. JOHN DOGGETT is elected Vice-President.

The Mechanical Productions, for which premiums had been proposed, were offered and examined on Wednesday—and the successful candidates announced yesterday.—*Palladium*

DOMESTIC INTELLIGENCE.

THE MISSISIPPI RIVER.

Extract of a letter.—"Agreeable to your request I here give the *width* of the Missisippi river at several points, between latitude 31 and 33, (the north boundary of Louisiana) a distance of about 200 miles by water, measured by Isaac Briggs in 1806, who was then surveyor of United States' lands south of Tennessee.

The width, depth, banks and channel, of this river are variable, and constantly changing. In some places the changes are slowly progressive; in others sudden and extensive. These changes arise from the depth, rapidity, and quantity of its waters flowing, or rather precipitated, in tumbling whirlpools, through a vast extent of deep, soft, alluvial soil, the surface of which is covered with a close, compact growth of strong *cane* (*arundo gigantea*), from 30 to 40 feet in height, interspersed with a growth of the largest timber, whose majestic height and dimensions seem to bear a similar proportion to the timber of other places that the Missisippi bears to other rivers. Whole acres of the banks to a considerable depth, frequently tumble into the river at different places, through its whole extent from the Missouri downwards. This soil and timber are hurried along by the impetuous current to the Gulf of Mexico, where the accumulation of mud and timber propelled by the momentum of the current, has produced an extension of the river several miles into the ocean, some miles beyond which fresh water of the river has been taken up alongside of ships at sea,

Width of the Missisippi in 1806.

	Yards.
At Fort Adams, near the 31st degree of latitude,	884,62
At Natchez,	862,84
At Walnut Hills,	942,92
Near and below the mouth of Yazoo,	942,82
do above do	1384,00
At latitude 33 degrees,	844,36

At many places between 31st deg. and 33d deg. the width is from 30 to 90 chains—seldom more than 80 chains. Perhaps a tolerable correct average width of the river would be about 45 chains, or from 900 to 1000 yds. The depth is not well known, nor is it easily determined; it is perhaps, from 20 to 30 fathoms. Below the 31st degree the depth and rapidity of the river are greatly diminished by a number of outlets or passes, thro' which the waters flow from the river to the ocean. These passes are, *Chafalaya, Plaquemin, Manchac, Iberville, La Fourche, &c. &c.* *Int.*

NEW-YORK CONVENTION.

The New-York Convention was occupied, on Thursday and Friday last, in discussing the question, of "*Right of Suffrage.*" The following amendment, submitted, by Mr. Wheeler, after a warm and protracted debate, passed in Convention, *Ayes* 63—*Noes* 55.

"And also every other male citizen, of the age of twenty-one years, who shall have been three years an inhabitant of this state, and for one year a resident in the town or city where he may offer his vote (paupers and persons under guardianship excepted.) Provided, that persons in the military, naval or marine service of the U. States, shall not be considered as having obtained such residence, by being stationed in any garrison, barrack or military place in this state."

During the discussion of Mr. Wheeler's amendment, which is considered as amounting to universal suffrage, the Hon. Mr. Rufus King delivered his sentiments, to the following effect:—

"If any gentleman had supposed him to be in favour of universal suffrage, as their language would seem to imply, they had grossly misapprehended his sentiments. In his view such an extent of the elective privilege would be in the highest degree dangerous—no government ancient or modern could endure it. So far as he was acquainted, public opinion did not require it—he was certain this was so in the quarter of the country, which he represented; and he believed the same sentiments were entertained by the people of the west. He was acquainted with the country where most of them emigrated, and with their fathers, and was confident the sons of such sires could not entertain such extravagant sentiments. The protection of property, and the encouragement of honest industry constituted the basis of civil society, and were the primary objects of government. The possession of property was generally an indication of other qualifications. He would exclude all who had not the capacity to discriminate between candidates, nor the independence to exercise the right discreetly. In his view universal suffrage was perilous to us and to the country; and if it were sanctioned, he should regret having been a member of this convention."

NEW-YORK SEPT. 24.—We learn that the steam ship *Robert Fulton*, is preparing an armament of six guns, and 24 musquets for protection against piratical cruizers. It is asserted, that she can discharge 1200 gallons of scalding water a minute, nearly to the distance of point blank musquet range.

IMPRISONMENT OF GOV. CALLAVA.

The late Governor of West-Florida, Col. Callava, has been imprisoned by Gen. Jackson, on account of his refusing to deliver up certain papers in his possession. After he was imprisoned, Gen. Jackson took possession of his papers, and then released him.

A Pensacola paper, Sept. 1, intimates that among the the documents seized are the testamentary papers (covering more than a thousand pages,) of Vidid, formerly Lieutenant-Governor of Louisiana, on which a number of decrees in favour of the heirs, were made, by different Governors of this province, within the last ten years. Several of the decrees are by Col. Callava, and as late as July 20—but none of them have been as yet enforced. The party against whom these decrees have been entered, has been cited to show cause why they should not be carried into execution.

We perceive by the Philadelphia Gazette, that a protest has been made by Col. Callava, against the conduct of Gen. Jackson, in forcibly seizing his papers, and imprisoning his body. We know not yet all the circumstances of this case, and hence cannot say whether it was an excusable and commendable exercise of authority, or an unjustifiable stretch of power on the part of Gen. Jackson.

During the imprisonment of Col. Callava, a writ of *Habeas Corpus* was issued for the prisoner, by Judge Fromentin. But the officer, to whose custody the prisoner was committed, not feeling himself justified in obeying it, referred it to Gen Jackson. The Gen. not only directed that no regard be paid to the writ of *Habeas Corpus*, but issued a writ against the Judge, requiring him forthwith to appear before him, (Jackson) to answer for an attempt to interfere with his authority.

"The writ of *Habeas Corpus*," says the Fed. Gaz. "as every body knows in this land of freedom, is a process which every person may claim as a matter of right, and a judge has no discretion, whether he will issue it or not. Upon the return of the writ, the Judge then examines into the cause alleged for the detention of the party, and if he finds that the party is regularly in confinement, *for good cause*, he remands him back to confinement—unless, in case where bail is admissible, competent bail is offered to the Judge, in which case he is bound to accept it and discharge the party. Yet it was for issuing this writ which he was bound to issue, and for refusing which, a Judge would be liable to be impeached—that Judge Fromentin was required to appear before the governor to answer for a contempt. But what greatly aggravates this high-handed, arbitrary and despotic act of Gov. Jackson, is, the terms of his writ, in which the offence is made to consist more in violating *his* power and *his* authority, than in any infringement of the laws, constitution, or principles of our government."

ACQUISITION OF INDIAN LANDS.

DETROIT, SEPT 7.—Gov. Cass, and Mr. Silby, Commissioners to treat with the Indians at *Chicago*, have returned, after having effected an advantageous treaty with the Patawatamies, Ottawas and Chippewas, by which a cession has been obtained of all the country extending from the southern boundary of this Territory to grand River, containing by estimation, five millions of acres of land. Nearly 3000 Indians attended at the Council; and every thing was fairly discussed and deliberately weighed, and stipulations are inserted in the treaty very favorable to the amelioration of the condition of the aboriginals.

SEPT. 26—General Don Francisco Dionisio Vives, Envoy Extraordinary and Minister Plenipotentiary from Spain to the United States, left, yesterday, at the Department of State, in the absence of the President and Secretary of State, his Letters of Recal, or the permission of his Sovereign to return home.

Don Hilario De Rivas y Salmon, Secretary to the Legation, remains, as charge d'Affaires.

FOREIGN INTELLIGENCE.

CHILI.

Accounts are received from Chili, (via. Panama,) to the 10th July, stating, that the Chilian commander, San Martin, having left behind him a garrison of 900 invalids, embarked at Quacho with 4000 men, who were landed at the Chorillas, situate within two leagues of Lima. The royalist army immediately attacked the troops of San Martin with great intrepidity, whom they routed with immense slaughter—upwards of 1600 of the Chilian troops having been left dead on the field of battle.—San Martin, with the remains of his corps, favored by the approach of night, fled with the utmost precipitation, and escaped on board the vessels whence they had disembarked. Their destination was unknown, but it was supposed that he had gone back to Chili, so that the cause of the royalists appears now to wear a very favorable aspect in that quarter, and may be the means of reviving the trade of that city, which has been so long interrupted by the previous position of affairs in the Pacific.

The same accounts add, that a Spanish brig of war, in company with a ship of the line, and a frigate, of the same nation, had been spoken with, directing their course to the port of Callao.

SPANISH CLAIMANTS.

We yesterday paid a visit to the Board of Commissioners for determining claims under the Spanish Treaty. They are handsomely accommodated in apartments prepared for them in the building lately temporarily occupied by Congress. Most of the gentlemen of the bar from a distance have returned home, the arguments on the contested points being appointed to take place at a future sitting of the Court. Besides these gentlemen, there are others who are extensively engaged as agents for claimants. Among these, we observed yesterday Gen. John Mason, Mr. Caldwell, and Mr. John Law acting in that capacity.—The Court, as it may be truly called, having so many important points of law, as well as fact, to decide, has been engaged, since the 10th inst. in the examination of memorials, with a view to the reception of them for examination—the reception of them being in effect, as we understand it, a decision favorable to the principle of the claim, and leaving the evidence in support of it for further examination. It can hardly be conceived how many, and how difficult, questions present themselves at the threshold of the investigation.

The most difficult, and perhaps the most important as to their effect on the claims, are those which grow out of insurance. We heard enough yesterday, in a few minutes, to convince us that very many claims will be preferred which must inevitably be rejected. Indeed, many have been already rejected on the first blush.

The Board will rise this week, it is expected, after examining all memorials presented previous to the 10th instant. They will then adjourn for a time to give further opportunity to the claimants to come in. After the termination of the present session, we will endeavor to give something like a distinct account of the proceedings which have occurred and are now taking place.

(*Nat. Intelligencer.*

THE GREEK PATRIARCH.

Paris, July 20.—Gregory, the pious and venerable Patriarch of Constantinople, who lately fell a victim to the infatuation and revenge of the populace, in the 80th year of his age, was a native of Peloponnesus. He was first consecrated to the Archiepiscopal See of Smyrna, where he left honourable testimonials of his piety and Christian virtues. Translated to the Patriarchal throne of Constantinople, he occupied it at three distinct periods, for under the Musselman despotism was introduced and perpetuated, the anticanonical custom of frequently changing the head of the Greek clergy.

During his first Patriarchate he had the good fortune to save the Greek Christians from the fury of the Divan, who had it in contemplation to make that people responsible for the French expedition into Egypt. He succeeded in preserving his countrymen from the hatred of the Turks, but he was not the better treated for his interposition; the Turkish government banished him to Mount Athos. Recalled to his See some years after, he was again exposed to great danger in consequence of the war with Russia; and on the appearance of an English fleet off Constantinople, the Patriarch was exiled anew to Mount Athos, and once more ascended his throne, on which he terminated his career.

This Prelate invariably manifested the most rigid observance of his sacred duties; and in private life he was plain, affable, virtuous, and of an exemplary life. To him the merit is ascribed of establishing a patriarchate press. He has left a numerous collection of pastoral letters and sermons, which evince his piety and distinguished talents. He translated and printed in modern Greek, with annotations, the Epistles of the Apostles. He lived like a father among his diocesans, and the sort of death he died adds greatly to their sorrow and veneration for his memory. This Prelate had not taken the least share in the insurrection of the Greeks; he had even pronounced an anathema against the authors of the rebellion; an anathema dictated indeed, by the Musselman's sabres, but granted to prevent the effusion of blood, and the massacre of the Greek Christians.—*Moniteur.*

MARRIED,

In this town on Sunday evening, by the Rev. Mr. Wisner, Mr. Gilman Hook to Miss Clarisa Bailey.—By the Rev. Mr. Lowell, Mr. Mark Healey to Miss Caroline Foster.—By the Rev. Mr. Dean, Mr. Joseph Stacy to Miss Matilda Rust.

By the Rev. Daniel Sharp, Mr. Thomas Howe, Jr. to Miss Susan M. Larkin.

In Dorchester, Mr. Samuel Penny to Miss Lydia Sherman.

In Pittsford, Vt. Josiah Westcoat, aged 17, to Miss Eunice Gibson, aged 33.

DIED,

At Lechmere Point, on Saturday morning last, after a short and severe illness, SAMUEL BARTLETT, Esq. Register of Deeds for the County of Middlesex.

In this town, Joseph Nathaniel, youngest son of Mr. Joseph Loring, aged 11 mo.

On Saturday last, master Newton Crane, of Canton, aged 15.—Charlotte Maria, youngest daughter of the late Capt. William Newman, aged 2 years.—Francis A. Tucksbury, only child of Mr. Andrew and Mrs. Ann T. aged 18 months.

On Sunday morning, Lucy Lavinah, aged 2 years and 5 months, daughter of Mr. Thomas Gaffield.

On Sunday evening, Miss Abigail Meriam.

Mrs. Mary Todd, the wife of Capt. William Todd, aged 77.

On Monday, Mrs. Lydia, wife of Mr. Joseph Wild, and daughter of Lieut. Thomas Reed, of Westford.

On Sunday, Mary, daughter of Mr. Joseph Cabot, aged 7 months.

On Tuesday, very suddenly, Mr. Sheldon Perry, aged 36.

In Washington City, Mr. Toppan Webster, Clerk in the General Post Office, aged 56.

TRACTS.

☞ The piece called "*Objections to Unitarian Christianity considered,*" which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. It makes a tract of 18 pages. Those persons who feel interested in the diffusion, of what we deem correct views of Christianity, are informed that any number of copies of this tract, from 25 to 1000, may be obtained at the office of the Christian Register, at the rate of one cent a tract, or one dollar a hundred.

Removal.

LEWIS TAPPAN has removed from No. 34, Broad-Street, to the Chambers of No. 4, Kilby-Street, over the Store of Mr. Isaac C. Kendall.

Oct. 5.

POETRY.

TO SLEEP.

BY JAMES G. PERCIVAL.

HAIL, universal friend!—whose gentle hand
Showers o'er our heavy eyes thy cooling dew,
And closes for a time the anxious view
Of past existence—thou, with mighty wand,
Above the tortur'd couch art seen to stand,
And lay the brain's delirious rage at rest,
And ease the heart by sorrow's weight opprest;
All-conquering power!—to whose supreme command
All living nature bows; whose deep control
O'ermasters mightiest monarchs; calm and stil
Thou stealest on the sage's unflesh'd soul,
And bendest pride and glory to thy will—
Thy whisper'd voices harmonize the whole,
And all beneath thy sway in peaceful current roll.

MEMOIR OF REV. ANTHONY FORSTER.

In No. 4, of the Christian Register, we inserted a brief communication respecting a volume of Sermons by the late Rev. ANTHONY FORSTER, of Charleston, S. C. "The sermons," says the writer of that communication, "are accompanied by a memoir of the author's life, containing a sketch of the history of his mind, and the progress of his opinions, which exceeds in interest almost every thing of the kind which I recollect to have seen. No one can peruse it without instruction and delight; and I hope that some extracts may be made from it into the Christian Register, which may give readers a taste of it, and induce them to acquaint themselves with the whole."

In compliance with this wish, we now furnish our readers with some extracts from this interesting memoir:

"ANTHONY FORSTER was born in the County of Brunswick, North-Carolina, January 11th, 1785. His father, who was a respectable farmer in that part of the country, died while he was yet a child, and left the guardianship and direction of his youth to the care of a friend. Of his early life little is known. That little, however, is highly honourable to his character in every respect, and clearly evinces that the peculiar traits, which distinguished his mind in maturer years, had begun to develope themselves at that early period. He received his education at the University of North-Carolina. The term of his residence in the preparatory school and the college, was five years. His attainments at the time of leaving the University, which was at the age of 17, were highly respectable. While there he maintained a distinguished rank in his class—and his deportment was manly and honourable, and secured him the esteem and respect both of his fellow-students and of his instructors.

After leaving College, he was induced by the wishes and advice of his friends to commence the study of law; but it was not the study most congenial to his feelings, or his taste, and he seems never to have pursued it with much ardour or constancy. He was more frequently to be found poring over some old volumes of theology, which chance had thrown into his way, than in perusing Blackstone or Coke. His health, too, which seems never to have been robust, became evidently impaired by his too sedentary habits, and it was thought advisable that he should try the effects of a more active course of life. He yielded to the suggestions of friendship—perhaps to his own sense of duty—and accepted an Ensign's Commission in the army of the United States, bearing date March, 1804. He immediately joined a body of troops which was stationed at that time on the western frontiers of Georgia, and while there was promoted to a Lieutenancy. Here he remained, with the reputation of a brave, correct and active officer, until Oct. 1806, when he resigned his commission, and quitted the service. During the year 1808, while pursuing his legal studies at Milledgeville, in Georgia, he experienced an attack of nervous fever, which reduced him to the very brink of the grave. During three weeks the time passed to him unconsciously. At one time he lay for half an hour to all appearance dead. Those about him thought he had actually expired, and were proceeding to prepare for him the habiliments of the grave; when their arrangements were interrupted by signs of returning life. At this time, he was in full possession of his mental powers, and distinctly perceived what was going forward around him. But the corporeal functions were entirely suspended; he had no power to utter a sound, or move a limb; and fully expected to be committed living to the earth. From the effects of this fever he never entirely recovered. He himself always considered it as the origin of that disease which finally terminated his existence.

In 1810 Mr. F. was appointed private secretary to Governor Smith, of North Carolina. But he did not continue long in this situation. His mind had of late been more particularly directed to the contemplation of religious subjects—his religious views and feelings had become more distinct and decided; and he had definitively resolved, to dedicate his talents and exertions to the immediate service of the Gospel. With the permission of his friend and benefactor, he therefore resigned his appointment, and accepted the office of Assistant Teacher in the Raleigh Academy, pursuing, at his leisure hours, the study of Theology, under the direction of the Rev. Dr. M'Pheeters, Pastor of the Presbyterian Church in Raleigh, and Principal of the Academy. He was licensed as a Preacher by the Orange Presbytery, in Raleigh, early in 1813. After preaching with acceptance in various places during A. D. 1813 and 1814, he was elected in 1815, as a temporary pastor of the independent church* in Charleston, S. C. in the room of Dr. Hollinshead, who had now become disabled from his labours by the infirmities of age. This seemed to be the place designated by Providence as the scene of Mr. Forster's permanent labours in the vineyard of the Lord; and he entered upon it with a devotion of mind and singleness of heart which ever formed prominent traits in his character. Though chosen as a temporary supply merely, he was vested with all the rights and privileges of a stated Pastor, and authorised to perform all the duties and services incident to this office.

In the autumn of this year, he experienced an alarming hemorrhage of the lungs. The discharge of blood was so profuse as to threaten immediate dissolution; and for several days his life was despaired of. He, however, experienced no recurrence of the attack; and, after a few weeks, slowly and gradually recovered, in appearance, his wonted health.

At the close of this year, the death of the Rev. Dr. Hollinshead gave occasion to a series of measures which eventuated in the separation of the Associated Churches, and the settlement of Mr. Forster over that branch which took the name of the *Second Independent Church*.

In order to understand more fully the causes of the separation of the Associated Churches, it may be proper to take a brief view of the progress and state of Mr. Forster's religious opinions, and of his general views with regard to ecclesiastical government and discipline.

Mr. Forster was educated a Calvinist, and in a community where any mode of faith materially differing from the formulas of the Genevan Reformer was almost unknown; and where faith to be valuable, must have been implicit. In this situation the leading doctrines of this system were adopted by him, as they doubtless are by most others under similar circumstances, as articles to be believed, not as principles to be discussed and investigated. It is certainly no matter of wonder that men, even of powerful and independent minds, who have been taught from the first dawning of reason to associate all personal piety with a particular form of doctrine, should come at length, habitually to consider them as actually inseparable, and thus to contemplate this form of doctrine as equally unquestionable with the reality of religious feelings and principles themselves. That such is the view taken of this particular system by very many of those who adopt it, admits of no question. And such seems to have been the light in which the subject was viewed by Mr. Forster, previously to his entering on the Ministry, and for some time afterwards.

To examine with a fearless love of truth the foundation of those dogmas for which their votaries claim the exclusive title of Orthodoxy, made no part of the estimate he had formed of his official duty. How should it? He had grown up in the habit of considering them as first principles—as axioms in the science of Religion—beyond which inquiry were useless, at least, if not pernicious. On these doctrines he had never, according to his own statement, entertained any doubts until long after he became a Preacher.

What first awakened his attention to these topics, and induced him to enter seriously into an examination of them, was the anxiety which he felt in behalf of an intimate friend, who was a professed Unitarian. Mr. Forster regarded his friend's opinions as essentially and fatally erroneous. Still he entertained a high respect for his general character, and felt a warm interest in his welfare.

After his settlement in Charleston, he determined to communicate to this friend, in writing, what he intended should be a full refutation of his errors. To enable himself the more effectually to accomplish this, he determined to consult some of the principle Unitarian writers, in order to ascertain what were the objections which it would be necessary to obviate, and the arguments which it would be incumbent on him to refute; nothing doubting of his competence to perform both the one and the other. But he had not proceeded far in this course, ere he felt his confidence shaken, and his apprehensions seriously alarmed.

What first excited his surprise, as he often remarked to the writer of this Memoir, and created some degree of doubt in his mind as to the correctness of his former impressions, in their fullest extent at least, was the evident candour, love of truth, and singleness of heart, which characterised these writers. He had been accustomed to consider them as emissaries of Satan—foes to truth—at once the votaries and the victims of fatal delusion; idolatrous of their own powers, and of undevout and unsubdued spirits. But he found in their writings, as he acknowledged, no traces of this character. These exhibited no evidences of perverted intellect or depraved affections; but very many of an opposite kind. He found, too, as he proceeded, that they had much more to offer in behalf of their peculiar opinions, and this far more plausable too, than he had previously imagined. He was not long in coming to the conclusion that men of upright minds might differ *very materially* in their *views* of religious truth; and that pious affections might consist with the disbelief even of those doctrines which he had been in the habit of regarding as essential to the christian character. His first lesson, therefore, was a lesson of charity; and it produced a deep and lasting impression on his mind. Its influence was visible during the whole of his remaining life. He was accustomed often to look back with unmingled disapprobation on what had once been the state of his feelings on this subject, and with devout gratitude to God who had dispelled the cloud of bigotry and prejudice by which he had been enveloped.

But he had not arrived at this conclusion without many painful struggles, and many misgivings of mind. To admit that those views of religious truth with which he had identified his pious affections and devout aspirations, and to which he had attached his faith and his hopes, were other than essential; that they were questionable, and might be found erroneous, was attended with extreme uneasiness. He felt, to use his own expression, as if the ground were sinking beneath his feet; his faith and confidence were shaken, and he knew not when or where they might again settle, on a firm and secure footing. Such were his feelings under the first influence of the new light which was let in upon his mind, that, at times, during the whole night, his eyes were unvisited by sleep. He had every inducement which worldly prudence could suggest, to desist from the inquiry, and quench the light which was kindling within him. A change of opinions on these topics, he was well aware, would probably be followed by loss of employment in his profession, by the alienation of his friends; by misrepresentation, reproach and calumny; by persecution in short, in every variety of shape which bigotry, since deprived of the power of the sword, so well knows how to assume. But his mind was not of a character to yield to the influence of such considerations as these. However painful the process, he felt himself compelled to go forward. He regarded the questions as of vast importance, and determined to give them a thorough and *impartial* examination.

Justly considering the doctrine of the Trinity the key-stone of the popular System, he began with this. His recourse was, as it ought to be, to the scriptures, which he read carefully and critically; availing himself, as occasion required, of such collateral assistance as his situation enabled him to procure. He proceeded with great deliberation, and with the sober and conscientious earnestness of a man who feels that more than life is staked on the result of his investigations. He certainly did not lightly abandon the system to which early prejudices and powerful associations had bound him. He relinquished not a foot of ground till he felt that it was untenable. His investigation was long and laborious; but the final result of it was a full and entire conviction, that the doctrine of the Trinity was not a doctrine of the Scriptures. This conviction became continually stronger and deeper the further his inquiries were extended, and the more minutely they were pursued.

A full persuasion of the strict and unqualified unity of God, of the essential benignity of his character; of his paternal and *impartial* benevolence towards all his rational offspring—of the efficacy of sincere repentance to restore the sinner to his favour—of the absolute *freeness* of his unpurchased compassion towards erring man, and of the certainty of a future just and impartial retribution; these were the important conclusions to which Mr. Forster's inquiries conducted him. These he believed to comprise the substance of that revelation which God had made to man by his beloved son. To that son he looked up with love and gratitude and veneration; but his *worship* he reserved for his Father and our Father, for his God and our God; in obedience to the direction of Jesus himself: "Thou shalt worship the Lord thy God and *him only* shalt thou serve;" and believing with St. Paul, that "there is one God, and one Mediator between God and man, the man Christ Jesus." On the foundation of this faith he was content to rest his hopes for eternity: and it was a foundation, which the experience of his subsequent life, often amid circumstances trying and afflictive in no ordinary degree, proved to be firm and unfailing.

This imperfect sketch of the history our author's mind during the progress of this important change in his opinions, it is believed may not be altogether uninteresting or useless to others in similar circumstances. Few men have been possessed of more vigorous, more upright, or more independent minds than Mr. Forster. Yet the prejudices of education, and the prevalent mistakes industriously propagated by the bigots and religionists of the day, regarding the character and tendency of Unitarianism, effectually deterred him from the examination of a system, the evidences of the truth of which, he afterwards found, when circumstances awakened his attention to the subject, so clear, so convincing, so irresistible.

Can there be any doubt that others have been, and are, deterred from the same examination by the same causes? Can there be any doubt that, if this inquiry were commenced and pursued by others in the same spirit as it was by Mr. Forster, it would lead them to the same conclusions?

Mr. Forster's change of views relative to the particular doctrines of religion, was also accompanied by a change in his notions of ecclesiastical discipline. He therefore came to the determination to withdraw from the Presbytery of which he was a member.

In his pulpit performances about this period, Mr. Forster frequently enforced the right and duty of judging for ourselves in matters of religion, and showed how void of foundation, either in reason or scripture, were the claims of authority over the consciences of men, urged by their votaries in behalf of any creeds and formulas of doctrine whatever, expressed in other language than that of scripture.

The frequent introduction of these topics into his discourses, gave a tone and character to his preaching too remarkable to pass unobserved by the great body of his hearers. It did, in fact, awaken no little attention, and excite no small portion of speculation, on those subjects. Some few persons of that class, which exists, probably, in almost every religious society, whose business it is to watch over the faith and practice of their neighbours, began as early as the summer of this year to breathe suspicions with regard to the *entire* soundness of the preacher's creed.

But notwithstanding the apprehensions awakened in the minds of some by the tenor of his discourses, the great majority of his hearers were not only warmly attached to him as a man and as a pastor, but perfectly satisfied on the score of his religious opinions.

It was manifestly the wish of the society at large, to invite Mr. Forster to become their permanent minister. A majority of the communicants however, being suspicious of his sentiments, were opposed to his election; and as it was contrary to custom for the Society to give an invitation to a minister till he had been elected by the communicants, there was a foundation laid for long and serious altercations. These altercations resulted in the separation of the Associated Churches. As soon as the friends of Mr. Forster were organized as a society, he was unanimously elected to the office of their Pastor.

During the whole of these transactions, while no little warmth and intemperance were manifested on both sides, Mr. Forster maintained a calmness, self-possession and equanimity truly Christian, He was never, the writer believes, betrayed into bitterness of feeling, or intemperance of expression. Of his opponents in general, though he could not but condemn some parts of their conduct, yet, with regard to their motives, he uniformly expressed himself with the most liberal indulgence. While many of those, with whom he had long lived in habits of kindly intercourse, studiously avoided him, or passed him by with no tokens of recognition, he pursued unruffled the even tenor of his way, supported by conscious integrity, and willing at all times to suffer, in what he believed to be the cause of truth.

On entering upon the discharge of his pastoral office, he unfolded, in an occasional discourse with great force and eloquence, his views of Church government, and of the inherent right and paramount duty of all men to interpret for themselves the records of our faith.

But much as he was endeared to his people, and attached as he was to the duties of his profession,—his connexion with them was destined to be short. He was under the necessity of journeying yearly for the improvement of his health. In 1818, he returned near the close of the year, and entered with fresh ardour, and new-kindled hopes, on the labours to which his heart and his life were devoted. To the watchful eye of friendship, however, it soon became but too obvious that these hopes were illusive. The flattering symptoms which had raised them, disappeared, one after another, in quick succession. His cough returned with more violence, his strength wasted daily, and he soon became reduced to such a degree as made it evident to all that his pastoral labours were rapidly drawing to a close. On the 7th March, 1819, he preached for the last time. He remained with his people until May, when he was induced, by the persuasion of his friends, once more to try the effects of a change of climate; and set out with his family for Raleigh. He arrived there after much fatigue, and with great difficulty; and there, after nine months of almost insensible decline, he expired, without a struggle or a groan, on the morning of January 13, 1820.

The general features of Mr. Forster's character, if the writer has been in any good degree successful in his attempt, will have been gathered from the preceeding narative. Such a character stands in no need of eulogy from us. His pure and elevated spirit would have shrunk instinctively from it, while on earth; and he is now far beyond the reach of either the praise or the censure of mortals. His record is on high. But to us it may be useful to recal and to embody, while their impression is fresh upon our minds, some of the most striking traits in his interesting character. To dwell on the memory of such a man, not only affords a melancholy delight; it is greatly profitable to our virtue. It comes over us with a freshness and fragrance that are not only grateful but invigorating to our spirits. We naturally consider him as one more added to that "cloud of witnesses," the idea of of whose presence must quicken and stimulate our exertions in the Christian course.

* This Church, though incorporated as one body, consisted of two branches, meeting in two distinct places of worship, and served by two associate, or colleague Pastors, who officiated in the respective Churches alternately, morning and evening.

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